THE
Kings Maieſties Speech, as it was deliuered by him in the vpper houſe of the Parliament to the Lords *Spirituall and Temporall, and to the* Knights, Citizens and Burgeſſes there aſſembled,

On Munday the 19. day of March 1603.

being the firſt day of this preſent Parliament, and the firſt Parliament of his Maieſties Raigne.

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ANNO 1604.

Liber Gregorij Clampante'

THE
Kings Maieſties Speech as it was deliuered by him in the vpper houſe of the Parliament, to the Lords Spirituall and Temporall, and to the *Knights, Citizens and Burgeſſes* there aſſembled, on Munday the 19. of March 1603. &c.

IT did no ſooner pleaſe God to lighten his hand, and relent the violence of his deuouring Angel againſt the poore people of this Citie, but as ſoone did I reſolue to call this Parliament, and that for three chiefe and principall reaſons: The firſt whereof is, (and which of it ſelfe, although there were no more, is not onely a ſufficient, but a moſt full and neceſſarie ground and reaſon for conuening of this Aſſemblie) This firſt reaſon I ſay is, That you who are heere preſently aſſembled to repreſent the Body of this whole kingdome, & of all ſorts of people within the ſame, may with your

owne eares heare, and that I out of mine owne mouth may deliuer vnto you the aſſurance of my due thankfulnes for your ſo ioyfull and generall applauſe to the declaring and receiuing of me in this ſeate (which God by my Birthright and lineall deſcent had in the fulneſſe of time prouided for me) and that, immediatly after it pleaſed God to call your late Soueraigne of famous memorie, full of dayes, but fuller of immortall trophes of honour, out of this tranſitorie life. Not that I am able to expreſſe by wordes, or vtter by eloquence the viue image of mine inward thankfulneſſe, but onely that out of mine owne mouth you may reſt aſſured to expect that meaſure of thankefulneſſe at my hands, which is according to the infiniteneſſe of your deſerts, and to my inclination and abilitie for requitall of the ſame. Shall I euer? nay, can I euer bee able, or rather ſo vnable in memorie, as to forget your vnexpected readines and alacritie, your euer memorable reſolution, and your moſt wonderfull coniunction and harmonie of your hearts in declaring and embracing me as your vndoubted and lawfull King and Gouernour? Or ſhall it euer be blotted out of my minde, how at my firſt entrie into this Kingdome, the people of all ſorts rid and ran, nay rather flew to meete mee? their eyes flaming nothing but ſparckles of affection, their mouthes and tongues vttering nothing but ſounds of ioy, their hands, feete, and all the reſt of their members in their geſtures diſcouering a paſſionate longing, and earneſtneſſe to meete and embrace

brace their new Soueraigne. *Quid ergo retribuam?* Shall I allow in my ſelfe, that which I could neuer beare with in another? No I muſt plainely and freely confeſſe heere in all your audiences, that I did euer naturally ſo farre miſlike a tongue to ſmoothe, and diligent in paying their creditors with lippe payment and verball thankes, as I euer ſuſpected that ſort of people meant not to pay their debtors in more ſubſtantiall ſort of coyne. And therefore for expreſſing of my thankfulneſſe, I muſt reſort vnto the other two reaſons of my conuening of this Parliament, by them in action to vtter my thankefulneſſe: Both the ſayd reaſons hauing but one ground, which is the deedes, whereby all the dayes of my life, I am by Gods grace to expreſſe my ſayd thankfulneſſe towards you, but diuided in this, That in the firſt of theſe two, mine actions of thankes, are ſo inſeparably conioyned with my Perſon, as they are in a maner become indiuidually annexed to the ſame: In the other reaſon, mine actions are ſuch, as I may either doe them, or leaue them vndone, although by Gods grace I hope neuer to be wearie of the doing of them.

As to the firſt: It is the bleſsings which God hath in my Perſon beſtowed vpon you all, wherin I proteſt, I doe more glorie at the ſame for your weale, then for any particular reſpect of mine owne reputation, or aduantage therein.

The firſt then of theſe bleſſings, which God hath ioyntly with my Perſon ſent vnto you, is Outward peace: that is, peace abroad with all foreine neigh- I

bours: for I thanke God I may iuſtly ſay, that neuer ſince I was a King, I either receiued wrong of any other Chriſtian Prince or State, or did wrong to any: I haue euer, I praiſe God, yet kept Peace and Amitie with all, which hath beene ſo farre tyed to my perſon, as at my comming here you are witneſſes I found the State embarqued in a great and tedious warre, and onely by mine arriuall heere, and by the Peace in my Perſon, is now amitie kept, where warre was before, which is no ſmall bleſſing to a Chriſtian Commonwealth: for by Peace abroad with their Neighbours the Townes floriſh, the Merchants become rich, the Trade doeth encreaſe, and the people of all ſorts of the Land enioy free libertie to exerciſe themſelues in their ſeuerall vocations without perill or diſturbance. Not that I thinke this outward Peace ſo vnſeparably tyed to my Perſon, as I dare aſſuredly promiſe to my ſelfe and to you the certeine continuance thereof: but thus farre I can very wel aſſure you, and in the word of a King promiſe vnto you, That I ſhall neuer giue the firſt occaſion of the breach therof, neither ſhall I euer be mooued for any particular or priuate paſſion of minde to interrupt your publique Peace, except I be forced thereunto, either for reparation of the honour of the Kingdome, or elſe by neceſſitie for the weale & preſeruation of the ſame: In which caſe, a ſecure and honourable warre muſt be preferred to an vnſecure and diſhonourable Peace: yet doe I hope by my experience of the by-paſt bleſſings of Peace, which God hath ſo long euer ſince

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my Birth beſtowed vpon mee, that hee will not be weary to continue the ſame, nor repent him of his grace towards mee, transferring that ſentence of King *Dauids* vpon his by-paſt victories of warre to mine of Peace, That, *that God who preſerued me from the deuouring iawes of the Beare and of the Lyon, and deliuered them into my hands, ſhall alſo now grant me victory ouer that vncircumciſed Philiſtine.*

But although Outward peace be a great bleſſing; yet is it as farre inferiour to peace within, as ciuill warres are more cruell and vnnaturall then warres abroad. And therefore the ſecond great bleſſing that God hath with my Perſon ſent vnto you, is Peace within, and that in a double forme. Firſt, by my deſcent lineally out of the loynes of *Henry* the ſeuenth, is reunited and confirmed in me the Vnion of the two princely Roſes of the two Houſes of LANCASTER and YORKE, whereof that King of happy memorie was the firſt Vniter, as hee was alſo the firſt ground-layer of the other Peace. The lamentable and miſerable euents by the ciuill and bloody diſſention betwixt theſe two Houſes was ſo great and ſo late, as it neede not be renewed vnto your memories: which, as it was firſt ſetled and vnited in him, ſo is it now reunited and confirmed in me, being iuſtly and lineally deſcended not onely of that happy coniunction, but of both the Branches thereof many times before. But the Vnion of theſe two princely Houſes is nothing comparable to the Vnion of two ancient and famous Kingdoms, which is the other inward Peace annexed to my Perſon.

And here I muſt craue your patiences for a little ſpace, to giue mee leaue to diſcourſe more particularly of the benefites that doe ariſe of that Vnion which is made in my blood, being a matter that moſt properly belongeth to me to ſpeake of, as the head wherein that great Body is vnited. And firſt, if we were to looke no higher then to naturall and phyſicall reaſons, wee may eaſily bee perſwaded of the great benefites that by that Vnion doe redound to the whole Iſland: for if twentie thouſand men be a ſtrong Armie, is not the double thereof, fortie thouſand, a double the ſtronger Armie? If a Baron enricheth himſelfe with double as many lands as hee had before, is hee not double the greater? Nature teacheth vs, that Mountaines are made of Motes, and that at the firſt, Kingdomes being diuided, and euery particular Towne or little Countie, as Tyrants or Vſurpers could obtaine the poſſeſſion, a Seignorie apart, many of theſe little Kingdomes are now in proceſſe of time, by the ordinance of God, ioyned into great Monarchies, whereby they are become powerfull within themſelues to defend themſelues from all outward inuaſions, and their head and gouernour thereby enabled to redeeme them from forreine aſſaults, and puniſh priuate tranſgreſſions within. Doe wee not yet remember, that this Kingdome was diuided into ſeuen little Kingdomes, beſides Wales? And is it not now the ſtronger by their vnion? And hath not the vnion of Wales to England added a greater ſtrength thereto? Which though it was a great

Princi-

Principality, was nothing comparable in greatnes and power to the ancient and famous Kingdome of Scotland. But what ſhould wee ſticke vpon any naturall appearance, when it is manifeſt that God by his almighty prouidence hath preordained it ſo to be? Hath not God firſt vnited theſe two Kingdomes both in Language, Religion, and ſimilitude of Manners? Yea, hath hee not made vs all in one Iland, compaſſed with one Sea, and of it ſelfe by nature ſo indiuiſible, as almoſt thoſe that were borderers themſelues on the late Borders, cannot diſtinguiſh, nor know, or diſcerne their owne limits? Theſe two Countries being ſeparated neither by Sea, nor great Riuer, Mountaine, nor other ſtrength of nature, but onely by little ſmall Brookes, or demoliſhed little walles, ſo as rather they were diuided in apprehenſion, then in effect, And now in the end and fulneſſe of time vnited, the right and title of both in my Perſon, alike lineally deſcended of both the Crownes, whereby it is now become like a litle World within it ſelfe, being intrenched and fortified round about with a naturall, and yet admirable ſtrong pond or ditch, whereby all the former feares of this Nation are now quite cut off: The other part of the Iland being euer before now not onely the place of landing to all ſtrangers that was to make inuaſion here, but likewiſe moued by the enemies of this State by vntimely incurſions, to make inforced diuerſion from their Conqueſts, for defending themſelues at home, and keeping ſure their backe-doore as then it was called, which

was the greateſt hinderance and let that euer my Predeceſſors of this Nation gat in diſturbing them from their many famous & glorious Conqueſts abroad. What God hath cõioyned then, let no man ſeparate. I am the Husband, and all the whole Iſle is my lawfull Wife; I am the Head, and it is my Body; I am the Shepherd, and it is my Flocke: I hope therfore no man wil be ſo vnreaſonable as to thinke that I that am a Chriſtian King vnder the Goſpel, ſhould be a Polygamiſt & Husband to two Wiues; that I being the Head, ſhould haue a diuided and monſtrous Body; or that being the Shepheard to ſo faire a Flocke (whoſe fold hath no wall to hedge it but the foure Seas) ſhould haue my Flocke parted in two. But as I am aſſured, that no honeſt Subiect of whatſoeuer degree within my whole Dominions, is leſſe glad of this ioyfull Vnion then I am; So may the friuolous obiection of any that would be hinderers of this worke, which God hath in my Perſon already eſtabliſhed, bee eaſily anſwered, which can be none, except ſuch as are either blinded with Ignorance, or els tranſported with Malice, being vnable to liue in a well gouerned Commonwealth, and onely delighting to fiſh in troubled waters. For if they would ſtand vpon their reputation and priuiledges of any of the Kingdomes, I pray you was not both the Kingdomes Monarchies from the beginning, and conſequently could euer the Bodie bee counted without the Head, which was euer vnſeparably ioyned thereunto? So that as Honour and Priuiledges of any of the

Kingdomes

Kingdomes could not be diuided from their Soueraigne, So are they nowe confounded and ioyned in my Perſon, who am equall and alike kindly Head to you both. When this Kingdome of *England* was diuided into ſo many little Kingdoms as I told you before, one of them behooued to eate vp another, till they were all vnited in one. And yet can *Wiltſhire* or *Deuonſhire*, which were of the *Weſt Saxons*, although their Kingdome was of longeſt durance, and did by Conqueſt ouercome diuers of the reſt of the little Kingdoms, make claime to Prioritie of Place or Honour before *Suſſex*, *Eſſex*, or other Shires which were conquered by them? And haue wee not the like experience in the Kingdome of *France*, being compoſed of diuers Dutchies, and one after another conquered by the ſword? For euen as little brookes loſe their names by their running and fall into great Riuers, and the very name and memorie of the great Riuers ſwallowed vp in the Ocean: ſo by the coniunction of diuers little Kingdomes in one, are all theſe priuate differences and queſtions ſwallowed vp. And ſince the ſucceſſe was happie of the *Saxons* Kingdomes being conquered by the ſpeare of *Bellona*; How much greater reaſon haue wee to expect a happie iſſue of this greater Vnion, which is onely faſtened and bound vp by the wedding Ring of *Aſtrea*? And as God hath made *Scotland* the one halfe of this Iſle to enioy my Birth, and the firſt and moſt vnperfect halfe of my life, and you heere to enioy the perfect and the laſt halfe thereof; ſo can I not

Mars.

Loue and Peace.

thinke that any would be ſo iniurious to me, no not in their thoughts and wiſhes, as to cut aſunder the one halfe of me from the other. But in this matter I haue farre enough inſiſted, reſting aſſured that in your hearts and mindes you all applaud this my diſcourſe.

3 Now although theſe bleſſings before rehearſed of Inward and Outward peace, be great: yet ſeeing that in all good things, a great part of their goodneſſe and eſtimation is loſt, if they haue not apparance of perpetuity or long continuance; ſo hath it pleaſed Almighty God to accompany my perſon alſo with that fauour, hauing healthfull and hopefull Iſſue of my bodie, whereof ſome are here preſent, for continuance and propagation of that vndoubted right which is in my Perſon; vnder whom I doubt not but it will pleaſe God to proſper and continue for many yeeres this Vnion, and all other bleſſings of Inward and Outward peace which I haue brought with me.

4 But neither peace Outward nor peace Inward, nor any other bleſſings that can follow thereupon, nor appearance of the perpetuity thereof, by propagation in the poſteritie, is but a weake pillar and a rotten reede to leane vnto, if God doe not ſtrengthen and by the ſtaffe of his bleſſing make them durable: for in vaine doth the Watchman watch the City, if the Lord be not the principall defence thereof: in vaine doeth the Builder build the houſe, if God giue not the ſucceſſe: And in vaine (as *Paul* ſaith) doeth *Paul* plant and *Apollo* water, if God

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giue not the increaſe. For all worldly bleſſings are but like ſwift paſſing ſhadowes, fading flowers, or chaffe blowen before the wind, if by the profeſſion of true Religion, and workes according thereunto, God bee not mooued to maintaine and ſettle the Thrones of Princes. And although that ſince mine entry into this kingdome, I haue both by meeting with diuers of the Eccleſiaſticall Eſtate, and likewiſe by diuers Proclamations clearely declared my mind in points of Religion, yet doe I not thinke it amiſſe in this ſo ſolemne an Audience, I ſhould now take occaſion to diſcouer ſomewhat of the ſecrets of my heart in that matter: For I ſhall neuer (with Gods grace) be aſhamed to make publike profeſſion therof at all occaſions, leaſt God ſhould be aſhamed to profeſſe & allow me before men and Angels, eſpecially leaſt that at this time men might preſume further vpon the misknowledge of my meaning to trouble this Parliament of ours then were conuenient. At my firſt comming, although I found but one Religion, and that which by my ſelfe is profeſſed, publiquely allowed, and by the Law maintained: Yet found I another ſort of Religion, beſides a priuate Secte, lurking within the bowels of this Nation. The firſt is the true Religion, which by me is profeſſed and by the Law is eſtabliſhed: The ſecond is the falſly called Catholikes, but truely Papiſtes. The third, which I call a Secte rather then Religion, is the Puritanes & Noueliſts, who doe not ſo farre differ from vs in points of Religion, as in their confuſed forme of Policie and

Parity,

Parity, being euer diſcontented with the preſent Gouernement, and impatient to ſuffer any ſuperioritie, which maketh their Sect vnable to be ſuffered in any well gouerned Common wealth. But as for my courſe toward them, I remit it to my Proclamations made vpon that Subiect. And now for the Papiſts, I muſt put a difference betwixt mine owne priuate profeſſion of mine owne ſaluation, and my politique Gouernment of the Realme for the weale and quietneſſe thereof. As for mine owne profeſſion, you haue me your Head now amongſt you of the ſame Religion that the Body is of. As I am no ſtranger to you in blood, no more am I a ſtranger to you in Faith, or in the matters concerning the houſe of God. And although this my profeſſion be according to mine education, wherein (I thanke God) I ſucked the milke of Gods trueth, with the milke of my Nurſe: yet doe I here proteſt vnto you, that I would neuer for ſuch a conceite of conſtancy or other preiudicate opinion, haue ſo firmely kept my firſt profeſſion, if I had not found it agreeable to all reaſon, and to the rule of my Conſcience. But I was neuer violent nor vnreaſonable in my profeſſion: I acknowledge the Romane Church to be our Mother Church, although defiled with ſome infirmities and corruptions, as the Iewes were when they crucified Chriſt. And as I am none enemie to the life of a ſicke man, becauſe I would haue his bodie purged of ill humours; no more am I enemie to their Church, becauſe I would haue them reforme their errors, not wiſhing the downe-

throwing

throwing of the Temple, but that it might be purged and cleanſed from corruption: otherwiſe how can they wiſh vs to enter, if their houſe be not firſt made cleane? But as I would be loather to diſpenſe in the leaſt point of mine owne Conſcience for any worldly reſpect, then the fooliſheſt Preciſian of them all; ſo would I be as ſory to ſtraight the politique Gouernement of the bodies and mindes of all my Subiectes to my priuate opinions: Nay, my minde was euer ſo free from perſecution, or thralling of my Subiects in matters of Conſcience, as I hope that thoſe of that profeſſion within this Kingdome haue a proofe ſince my comming, that I was ſo farre from encreaſing their burdens with *Rehoboam*, as I haue ſo much as either time, occaſion, or law could permit, lightened them. And euen now at this time haue I bene carefull to reuiſe and conſider deepely vpon the Lawes made againſt them, that ſome ouerture may be proponed to the preſent Parliament for clearing theſe Lawes by reaſon (which is the ſoule of the Law) in caſe they haue bene in times paſt further, or more rigorouſly extended by Iudges, then the meaning of the Lawe was, or might tend to the hurt aſwell of the innocent as of guiltie perſons. And as to the perſons of my Subiects which are of that profeſſion, I muſt diuide them into two rankes, Clerickes and Layickes; for the part of the Layicks, certainly I euer thought them farre more excuſable then the other ſort, becauſe that ſort of Religion containeth ſuch an igno-

rant, doubtfull, and implicit kinde of faith in the Layickes grounded vpon their Church, as except they doe generally beleeue whatſoeuer their Teachers pleaſe to affirme, they cannot bee thought guilty of theſe particular points of hereſies and corruptions, which their Teachers do ſo wilfully profeſſe. And againe I muſt ſubdiuide the ſame Layickes into two rankes, that is, either quiet and well minded men, peaceable Subiects, who either being old, haue retayned their firſt drunken in liquor vpon a certaine ſhamefaſtneſſe to be thought curious or changeable: Or being young men, through euill education haue neuer bene nurſed or brought vp, but vpon ſuch venim in place of wholeſome nutriment. And that ſort of people I would be ſorry to puniſh their bodies for the errour of their minds, the reformation whereof muſt onely come of God and the true Spirit. But the other ranke of Layicks, who either through Curioſitie, affectation of Noueltie, or diſcontentment in their priuat humours, haue changed their coates, onely to bee factious ſtirrers of Sedition, and Perturbers of the common wealth, their backwardneſſe in their Religion giueth a ground to me the Magiſtrate, to take the better heede to their proceeding, and to correct their obſtinacie. But for the part of the Clerickes, I muſt directly ſay and affirme, that as long as they maintaine one ſpeciall point of their doctrine, and another point of their practiſe, they are no way ſufferable to remaine in this Kingdome. Their point of

doctrine

doctrine is that arrogant and ambitious Supremacie of their Head the Pope, whereby he not onely claimes to be Spirituall head of all Christians, but also to haue an Imperiall ciuill power ouer all Kings and Emperors, dethroning & decrowning Princes with his foot as pleaseth him, and dispensing & disposing of all Kingdomes & Empires at his appetite. The other point which they obserue in continuall practise, is the assassinates and murthers of Kings, thinking it no sinne, but rather a matter of saluation, to doe all actions of rebellion and hostilitie against their naturall Soueraigne Lord, if he be once cursed, his subiects discharged of their fidelitie, and his Kingdom giuen a praye by that three crowned Monarch, or rather Monster their Head. And in this point, I haue no occasion to speake further here, sauing that I could wish from my heart, that it would please God to make me one of the members of such a generall Christian vnion in Religion, as laying wilfulnesse aside on both hands, we might meete in the middest, which is the Center and perfection of all things. For if they would leaue, and be ashamed of such new and grosse Corruptions of theirs, as themselues cannot maintaine, nor denie to be worthy of reformation, I would for mine own part be content to meete them in the mid-way, so that all nouelties might bee renounced on either side. For as my faith is the True, Ancient, Catholike and Apostolike faith, grounded vpon the Scriptures and expresse word of God: so wil I euer yeeld

faith

all reuerence to antiquitie in the points of Eccleſiaſticall pollicy; and by that meanes ſhall I euer with Gods grace keepe my ſelfe from either being an hereticke in Faith, or ſchiſmatick in matters of Pollicie. But of one thing would I haue the Papiſts of this Land to bee admoniſhed, That they preſume not ſo much vpon my Lenitie (becauſe I would bee loth to be thought a Perſecuter) as thereupon to thinke it lawfull for them dayly to encreaſe their number and ſtrength in this Kingdome, whereby if not in my time, at leaſt in the time of my poſteritie, they might be in hope to erect their Religion againe. No, let them aſſure themſelues, that as I am a friend to their perſons if they be good ſubiects: ſo am I a vowed enemie, and doe denounce mortall warre to their errors: And that as I would be ſory to be driuen by their ill behauiour from the protection and conſeruation of their bodies and liues; So will I neuer ceaſe as farre as I can, to tread downe their errors and wrong opinions. For I could not permit the encreaſe and growing of their Religion, without firſt betraying of my ſelfe, and mine owne conſcience: Secondly, this whole Iſle, aſwel the part I am come from, as the part I remaine in, in betraying their Liberties, and reducing them to the former ſlauiſh yoke, which both had caſten off, before I came amongſt them: And thirdly, the libertie of the Crowne in my poſteritie, which I ſhould leaue againe vnder a new ſlauery, hauing found it left free to mee by my Predeceſſors. And

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therefore would I wish all good Subiects that are deceiued with that corruption, first if they find any beginning of instinction in themselues of knowledge and loue to the Trueth, to foster the same by all lawfull meanes, and to beware of quenching the spirit that worketh within them; And if they can finde as yet no motion tending that way, to be studious to reade and conferre with learned men, and to vse all such meanes as may further their Resolution, assuring themselues, that as long as they are disconformable in Religion from vs, they cannot be but halfe my Subiects, bee able to doe but halfe seruice, and I to want the best halfe of them, which is their soules. And here haue I occasion to speake to you my Lords the Bishops. For as you, my Lord of Durham, said very learnedly to day in your Sermon, Correction without instruction, is but a Tyrannie: So ought you, and all the Clergie vnder you, to be more carefull, vigilant, and diligent then you haue bene, to winne Soules to God, aswell by your exemplary life, as doctrine. And since you see how carefull they are, sparing neither labour, paines, nor extreme peril of their persons to diuert, (the Deuill is so busie a Bishop) yee should be the more carefull and wakefull in your charges. Follow the rule prescribed you by S. Paul, *Bee carefull to exhort and to instruct in season, and out of season:* and where you haue bene any way sluggish before, now waken your selues vp againe with a new diligence in this point, remitting the successe to God,

who calling them either at the ſecond, third, tenth or twelfth houre, as they are alike welcome to him, ſo ſhall they be to me his Lieutenant here.

The third reaſon of aſſembling the Parliament.

The third reaſon of my conuening of you at this time, which conteineth ſuch actions of my thankefulneſſe toward you, as I may either doe, or leaue vndone, yet ſhall with Gods grace euer preſſe to perfourme all the dayes of my life. It conſiſts in theſe two points: In making of Lawes at certaine times, which is onely at ſuch times as this in Parliament; or in the carefull execution thereof at all other times. As for the making of them, I will thus farre faithfully promiſe vnto you, That I will euer preferre the weale of the Body and of the whole Commonwealth, in making of good Lawes and Conſtitutions, to any particular or priuate ends of mine, thinking euer the wealth and weale of the Commonwealth to be my greateſt weale & worldly felicitie: A point wherein a lawfull King doeth directly differ from a Tyrant. But at this time I am onely thus farre to forewarne you in that point, That you beware to ſeeke the making of too many Lawes, for two eſpeciall reaſons: Firſt, becauſe *In corruptiſſima Republica plurimæ leges*; and the execution of good Lawes is farre more profitable in a Commonwealth, then to burden mens memories with the making of too many of them. And next, becauſe the making of too many Lawes in one Parliament will bring in confuſion, for lacke of leiſure wiſely to deliberate before you conclude. For the

Biſhop

Biſhop ſaid wel to day, That to Deliberation would a large time bee giuen, but to Execution a greater promptneſſe was required. As for the execution of good Lawes, it hath beene very wiſely and honourably foreſeene and ordered by my predeceſſours in this Kingdome, in planting ſuch a number of Iudges and all ſorts of Magiſtrates in conuenient places for the execution of the ſame: And therfore muſt I now turne mee to you that are Iudges and Magiſtrates vnder me, as mine Eyes and Eares in this caſe. I can ſay none otherwiſe to you, then as *Ezekias* the good King of *Iuda* ſayd to their Iudges, *Remember that the Thrones you ſit on are Gods, and neither yours nor mine.* And that as you muſt be anſwerable to me, ſo muſt both you and I be anſwerable to God for the due execution of our Offices. That place is no place for you to vtter your affections in, you muſt not there hate your foe nor loue your friend, feare the offence of the greater party, or pity the miſery of the meaner; ye muſt be blind and not ſee diſtinctions of perſons, handleſſe, not to receiue bribes; but keepe that iuſt temper and mid-courſe in all your proceedings, that like a iuſt ballance yee may neither ſway to the right nor left hand. Three principal qualities are required in you; Knowledge, Courage, & Sincerity: that you may diſcerne with knowledge, execute with courage, and doe both in vpright ſinceritie. And as for my part, I doe vowe and proteſt here in the preſence of God, and of this honourable Audience, I neuer ſhall be wearie, nor

omit

omit no occaſion, wherein I may ſhewe my carefulneſſe of the execution of good Lawes. And as I wiſh you that are Iudges not to bee wearie in your office in doing of it; ſo ſhall I neuer be wearie, with Gods grace, to take account of you, which is properly my calling.

And thus hauing tolde you the three cauſes of my conuening of this Parliament, all three tending onely to vtter my thankfulneſſe, but in diuers formes, the firſt by word, the other two by actions; I doe confeſſe that when I haue done and performed all that in this Speech I haue promiſed, *Inutilis ſeruus ſum*. Inutile, becauſe the meaning of the word *Inutilis* in that place of Scripture is vnderſtoode, that in doing all that ſeruice which wee can to God, it is but our due, and wee doe nothing to God but that which wee are bound to doe: And in like maner, when I haue done all that I can for you, I doe nothing but that which I am bound to doe, and am accomptable to God vpon the contrarie. For I doe acknowledge, that the ſpeciall and greateſt point of difference that is betwixt a rightfull King and an vſurping Tyrant is in this: That whereas the proude and ambitious Tyrant doeth thinke his Kingdome and people are onely ordeined for ſatisfaction of his deſires and vnreaſonable appetites; The righteous and iuſt King doth by the contrarie acknowledge himſelfe to be ordeined for the procuring of the wealth and proſperitie of his people, and that his greateſt and principall worldly felicitie

licitie muſt conſiſt in their proſperitie. If you bee rich I cannot be poore, if you bee happie I cannot but bee fortunate, and I proteſt that your welfare ſhall euer bee my greateſt care and contentment: And that I am a Seruant it is moſt true, that as I am Head and Gouernour of all the people in my Dominion who are my naturall vaſſals and Subiects, conſidering them in numbers and diſtinct Rankes; So if wee will take the whole People as one bodie and Maſſe, then as the Head is ordeined for the bodie and not the Body for the Head; ſo muſt a righteous King know himſelfe to bee ordeined for his people, and not his people for him. For although a King and people be *Relata*: yet can hee be no King if he want people and Subiects But there be many people in the world that lacke a Head, wherefore I will neuer be aſhamed to confeſſe it my principall Honour to be the great Seruant of the Commonwealth, and euer thinke the proſperitie thereof to be my greateſt felicity, as I haue already ſaid.

But as it was the whole Body of this Kingdome, with an vniforme aſſent and harmonie, as I tolde you in the beginning of my Speech, which did ſo farre ob'ige mee in good will and thankfulneſſe of requitall by their alacritie and readineſſe in declaring and receiuing mee to that place which God had prouided for mee, and not any particular perſons: (for then it had not bene the body) So is my thankfulnes due to the whole State. For euen as in matter of faults, *Quod à multis peccatur, impunè peccatur:*

catur: Euen ſo in the matter of vertuous and good deedes, what is done by the willing conſent and harmonie of the whole body, no particular perſon can iuſtly claime thankes as proper to him for the ſame. And therefore I muſt here make a little Apologie for my ſelfe, in that I could not ſatisfie the particular humours of euery perſon, that looked for ſome aduancement or reward at my hand ſince my entrie into this Kingdome. Three kinde of things were craued of me: Aduancement to honour, Perferment to place of Credit about my Perſon, and Reward in matters of land or profit. If I had beſtowed Honour vpon all, no man could haue beene aduanced to Honour: for the degrees of Honour doe conſiſt in preferring ſome aboue their fellowes. If euery man had the like acceſſe to my Priuy or Bedchamber, then no man could haue it, becauſe it cannot containe all. And if I had beſtowed lands and rewardes vpon euery man, the fountaine of my liberalitie would be ſo exhauſted and dried, as I would lacke meanes to bee liberall to any man. And yet was I not ſo ſparing, but I may without vaunting affirme that I haue enlarged my fauour in all the three degrees, towards as many and more then euer King of England did in ſo ſhort a ſpace: No, I rather craue your pardon that I haue beene ſo bountifull: for if the meanes of the Crowne bee waſted, I behoued then to haue recourſe to you my ſubiects, and bee burdenſome to you, which I would be lotheſt to be of any King aliue. For as it is

true, that as I haue already ſaid, it was a whole Bodie which did deſerue ſo well at my hand, and not euery particular perſon of the people: yet were there ſome who by reaſon of their Office, credit with the people or otherwiſe, tooke occaſion both before, and at the time of my comming amongſt you, to giue proofe of their loue and affection towards me. Not that I am any way in doubt, that if other of my Subiects had beene in their places, and had had the like occaſion, but they would haue vttered the like good effects, (ſo generall and ſo great were the loue and affection of you all towardes me:) But yet this hauing beene performed by ſome ſpeciall perſons, I could not without vnthankfulneſſe but requite them accordingly. And therefore had I iuſt occaſion to aduance ſome in Honour, ſome to places of ſeruice about mee, and by rewarding to enable ſome who had deſerued well of me, and were not otherwiſe able to maintaine the rankes I thought them capable of, and others who although they had not particularly deſerued before, yet I found them capable and worthy of place of preferment and credit, and not able to ſuſtaine thoſe places for which I thought them fit, without my helpe. Two eſpeciall cauſes moued me to be ſo open handed: whereof the one was reaſonable and honourable; but the other I will not bee aſhamed to confeſſe vnto you proceeded of mine owne infirmitie. That which was iuſt and honourable, was: That being ſo farre beholding to the body of the

whole State, I thought I could not refuſe to let runne ſome ſmall brookes out of the fountaine of my thankefulneſſe to the whole, for refreſhing of particular perſons that were members of that multitude. The other which proceeded out of mine owne infirmitie, was the multitude and importunitie of Sutors. But although reaſon come by infuſion in a maner, yet experience groweth with time and labour: And therefore doe I not doubt, but experience in time comming will both teach the particular Subiects of this Kingdome, not to be ſo importune and vndiſcreete in crauing: And mee not to be ſo eaſily and lightly mooued, in graunting that which may bee harmefull to my Eſtate, and conſequently to the whole Kingdome.

And thus hauing at length declared vnto you my minde in all the points, for the which I called this Parliament: My concluſion ſhal onely now be to excuſe my ſelfe, in caſe you haue not found ſuch Eloquence in my Speech, as peraduenture you might haue looked for at my hands. I might, if I liſt, alledge the great weight of my Affaires and my continuall buſineſſe and diſtraction, that I coulde neuer haue leaſure to thinke vpon what I was to ſpeake, before I came to the place where I was to ſpeake: And I might alſo alledge that my firſt ſight of this ſo famous and Honourable an Aſſembly, might likewiſe breede ſome impediment. But leauing theſe excuſes, I will plainely and freely in my maner tell you the true cauſe of it, which is: That it becom-

becommeth a King, in my opinion, to vſe no other Eloquence then plainneſſe and ſincerity. By plainneſſe I meane, that his Speeches ſhould bee ſo cleere and voyde of all ambiguitie, that they may not be throwne, nor rent a ſunder in contrarie ſenees like the olde Oracles of the Pagan gods. And by ſinceritie, I vnderſtand that vprightneſſe and honeſtie which ought to bee in a Kings whole ſpeeches and actions: That as farre as a King is in Honor erected aboue any of his Subiects, ſo far ſhould he ſtriue in ſinceritie to be aboue them all, and that his tongue ſhould be euer the true Meſſenger of his heart: and this ſort of Eloquence may you euer aſſuredly looke for at my hands.